

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, FEBRUARY 1, 1906.

NEW SERIES VOL. VIII NO. 5

BUILDING MOVEMENT.

Read This Carefully.

Every Baptist in Mississippi ought to know what is stated here. Get the facts clear in your mind, brother, and the good Lord lead you to do your duty.

The General Education Board has agreed to give Mississippi College twenty-five thousand dollars (\$25,000) for a science building, provided we will raise seventy-five thousand dollars (\$75,000) for other buildings and improvements. We must get our \$75,000 subscribed and put into cash or legal notes by December 31, 1906. We can make our notes payable in equal annual installments, beginning not later than November 1, 1906, and ending not later than November 1, 1910. It is important that many of us shall make our first payment this fall or winter, so that we can begin erecting the first building next Spring.

I give below a copy of our subscription card. Clip out the card, fill as many of the blanks as you are willing with as large amount as you can possibly afford, sign it and mail it to W. T. Lowrey, Clinton, Miss. I will then send notes for you to sign. If you want more subscription cards, write me and I will send them.

W. T. LOWREY.

Subscription Card.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so.

Cash by Jan. 1, 1906.....	\$
Cash by Nov. 1, 1906.....	\$
Cash by Nov. 1, 1907.....	\$
Cash by Nov. 1, 1908.....	\$
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Name	
County	
Post Office	
Church	

According to Superintendent Whitfield's report for the scholastic year of 1904-1905, 9,333 teachers, 3,559 of whom were negroes, taught 423,731 scholars, of whom 324,158 were negroes. A majority of 99,293 over whites.

At Chapel exercises at Mississippi College, January 26, Rev. W. P. Price, greatly pleased and mightily moved, not only the Bible classes, but also the student-body, to greater endeavor by his splendid lecture on the late Dr. Harper, "the most wonderful man of this marvelous age." The speaker has promised a digest of the lecture for these columns.

It is said that the late President Harper of Chicago University, while a teacher in Yale University led one hundred avowed infidel students to faith and confession of Jesus

as Savior and Lord by his instruction example. "They took knowledge of him that he had been with Jesus," else he could not have led them to him.

Among the pastors who have recently come to us from other states, Alexander, Ball, Jordan, Roberts of Grenada, and Stubblefield have reached the columns of our paper with instructive and interesting articles. Dearly beloved Bordum, Dickens, Held, Kimbrough, Lusk, Mahoney, Ittabena pastor, Roberts of Biloxi, Sherman and Weeks, go thou an do likewise.

The last words of Dr. Harper, "the great worker in education and religion, were a prayer in these words: "Oh, God, give me life after death; give me some task in that life." This desire was not inspired solely by the habit of his earthly life, but also by the sense of incompleteness. This feeling of imperfection in knowledge and achievement grows strong with age and becomes intense in death. Does not God inspire these aspirations for completeness? He certainly will fulfill them when we cease to look "through a glass darkly" and see "face to face." "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

The people who sit in the pews need and desire the note of authority, the tone of certainty from the pulpit. But they wish these to come as Jesus gave them. He spoke with authority and certainty, in order that men might have the joy of assurance in their faith and works. His commandments are not hard requirements, sustained merely by penal sanctions; not grievous burdens unwillingly borne to escape condemnation. They are helps to attain unto blessedness. So many struggling souls cry out? "Oh, that I might get more encouragement from the preaching of the gospel to bear up and do right and less censure for giving away because of the weakness of the flesh!" Dear pastor, preach the gospel of hope to the people. Present to them "good tidings of great joy."

The President's recent efforts through United States officials in behalf of persecuted Christians and Jews in Morocco deserves and will receive the commendation of our people. He urges above all that religious freedom—the right to worship the God whom one knows and in the way he chooses—be secured for all men; and, if this cannot be obtained, he insists that at least religious toleration—the accorded privilege

which may be withdrawn, to choose one's own faith and practice be secured. God hasten the day when throughout the world religious liberty shall be accepted and enforced as the divine right of every responsible human being, and when no man, or association of men, will dare to interfere in any way with any man's exercise of that right.

One hundred negro students recently left Talladega College because the American Missionary Society of New York, which fosters the school, sustained President Neil, a white Presbyterian preacher, in retaining Mr. Parks, a Southern white man, as superintendent of the college farm, against the protest of the dissatisfied students. They objected to Mr. Parks, not because he was a white man, but because he was a Southern white man, and thus would draw the sectional line.

Rev. Howard L. Weeks is happy and hopeful in his new pastorate at the First Baptist church, Vicksburg. He rejoices in the promise and prospect of general co-operation on the part of the membership in every department of work. His predecessor sincerely rejoices with him, and earnestly desires and will pray that the pastor's expectations may be realized. To the beloved people, the late pastor, appropriating an exhortation of the Apostle Paul, would say: "As there was a readiness to will" see that "there may be a performance also."

A devout, wise and sympathetic sister once said to her beloved pastor: "Your sermons are always interesting and instructive. No man can excel you in teaching the truth—causing another to know it. Your sermons give nourishment and refreshment to Christians. But, I have heard you say that the disciples of Jesus are seldom moved to better living, and the ungoldly to penitence and faith in our congregation. I think I have discovered at least one reason. You seldom exhort people to do what you tell them. You do not invite and urge them to accept Christ as Saviour and Lord. I do wish I could hear again stirring exhortation." The wise pastor listened to profit. He asked God to help him, and thereafter closed his sermons with stirring appeal. The result. Christians became more careful, earnest and active, and many unbelievers turned unto the Lord. Oh, for a revival of exhortation in our churches, either from the pastor or from anointed laymen.

We intended to say in our editorial of last week on "Episcopalians and Baptism" but "nuptize," which is never used, instead of "nuptize," which is "now" used.

From Mexico.

A happy New Year to the editor and readers of The Baptist.

We have all finished another chapter in life's history, and are now ready to "turn over a new leaf." News received from all parts of the field shows the work to be in a most prosperous condition. The annual reports which our missionaries are now preparing for the Board will easily be the best ever sent up from Mexico. It seems that every man among us has done the hardest year's work of his missionary life.

Rev. W. F. Hatchell, located in the extreme northwest, has had recent baptisms. He is opening work at Guaymas, a railroad terminus and seaport on the Gulf of California. Few men manage to get over more ground than Hatchell. Frank Marrs, at Durango, has had frequent baptisms during the year. The latest news from him was to the effect that he was leaving on an extensive ranch trip to the west. These trips are a weariness to the flesh, yet they bring a spiritual blessing to the missionary, as well as to the scattering churches and congregations where he goes. We cannot afford to neglect the ranch work.

President John S. Cheavens now occupies his new college buildings in Torreon. He and Dr. Watkins have a goodly number of select young men studying for the Christian ministry. These two missionaries are doing a work of training and character-building that will live and tell in Mexico after they are gone. Brother George Lacy, in charge of our two schools in Saltillo, has proved to be the right man in the right place. Old Madero Institute is well attended and is doing fine work. I had the pleasure of visiting and looking through the college a few weeks ago. One of our new colleges is located at Chihuahua, under the direction of President Henson, a self-supporting missionary. They had a hundred or more students last session, and the school costs our Board little or nothing. Rev. R. P. Mahon, who has been rusticating in Tennessee for three months, is expected to reach Mexico this week. He looks after all the Board's property in Mexico, is treasurer of our mission pastor of the Toluca church, looks after the field work in the State of Mexico, and in order that time may not hang heavily on his hands, his brethren have re-elected him President of our two colleges in Toluca. Mahon is a "live wire," and is doing the work of two men. Brother Le Sueur, of Morelia, has one of the finest fields in all Mexico. He holds in prospect an extended trip to the Pacific coast in February. Many of us would like to go with him, but no one seems to have time because of the press of work in all the fields. The scattering churches and brethren will receive LeSueur with open arms, and drink in with delight his Gospel sermons and his own soul will rejoice in the Lord.

THE BAPTIST RECORD.

Rev. J. M. Davis has recently removed from Toluca and taken charge of the work in Leon. He is a practical printer, is printing our Sunday school literature and is establishing a publishing house and book depository. He is just completing his first year in the country, and has made very remarkable progress in the study of the language. Our men begin to preach some when they have been in the country from six to ten months or a year, but a competent judge recently said to me: "Davis preaches in Spanish like he had been in Mexico two or three years."

Dr. Hooker moved from Leon to Guadalajara December 1. He has a most excellent outfit, has started off most encouragingly and is enthusiastic in his work. The writer, in company with his eleven-year-old son, Judson, is just back from the Pacific coast. We are starting a new work in the capital city Colima; a protracted meeting was held, five persons baptized, a church organized, with eight, and two candidates left over. No other denomination is at work in Colima. We closed up our year's work in Guadalajara last night with two baptisms, other candidates still awaiting the ordinance. During 1905 twenty-seven have been baptized on the Guadalajara field and two churches organized.

The year 1905 was decidedly the most prosperous in the history of our Mexican work. I learned a few days ago that our Brother Newbrough was in the midst of a remarkable meeting at Chihuahua; immense congregations; interest at high-water mark; eleven candidates received for baptism, and meeting still going on. A very remarkable work of grace is now going on in Monterey. I read today in a Monterey paper the following statement: "An old-fashioned revival is being held this week, with two or three services going on at once in different parts of the hospital. Forty conversions are reported already. All things show that the evangelistic wave which is sweeping England and America has reached Mexico." Bless the Lord for His goodness and His wonderful works to the children of men! Reader, won't you and your church make a special effort to help our Richmond Board go up to the May Convention free of debt? The Lord is richly blessing you there and us here. Let us work with Him and with each other in extending the blessed Gospel to those who have it not.

JAMES GARVIN CHASTAIN.

Guadalajara, Mexico Jan. 1, 1906.

The Mould and Mission of the New Testament Church.

I. THE MOULD.

(2) The membership of the New Testament Church.

"The Lord added unto the Church daily those that were being saved." Acts 2:47. What the Lord does is well done. Any attempt on the part of man to improve what He does is a failure. If He gave in-

crease to the church by adding saved souls to it, we ought to be satisfied. It is ours to obey; it is His to command. The church is His body, and He has the right to say who shall be its members.

In our analysis of the New Testament Church, we have seen that Christ is its only head. As a second head it will be in order to investigate its

MEMBERSHIP.

What class of people do we find in the churches of New Testament times? Was it a definite class or a general mass? It was one or the other, and with the data we have before us to answer the question if we are willing to know the truth. If, however, we are going to allow ourselves hoodwinked by the dogmas of Rome, and the uncertain traditions of our ancestors, uncertainty will mark our path.

Turning to Cor. 1:12, we read: "Unto the Church of God which is at Corinth, to them that are sanctified in Christ, called to be saints." Read also Ephe. 1:1; Col. 1:1, and Phil. 1:1.

From these inspired words it is evident that the churches addressed were bodies of rational, active, accountable beings. They were "called to be saints," and sanctified in Christ Jesus. It was not popular in those days to rush into the churches, hence not a hard task to determine the nature of the material woven into church life. It was only the called of God, and the evangelist of God that could brave the insults and assaults of a godless world.

Now, add to this testimony the meaning of the verb from which the word church is derived, "the called out." There is a definite class—a class of people called out by the Lord. This is in exact line with Acts 2:47: "The Lord added unto the church daily those that were being saved." First in the kingdom, and then in the church. No unborn subjects in this kingdom—no uncalled, unsanctified in this church. Infants are not taken into the equation, and unbelievers belong to the kingdom of darkness. "Ye who were darkness are now light in the Lord."

It is impossible to find a passage of Scripture, or produce a sound argument from the natural relation of things, that will justify the conclusion that unregenerated people were taken into churches of the New Testament times. Even the green tree revolts against the dead limb, and throws it off. It holds to those branches alone into which its life flows. So Christ's life must flow into every member of His church, which is His body. "Ye also, as living stones, are built up a spiritual house." 1 Peter, 2:5. Hence, with the New Testament as our guide, just how a congregation of unconverted, unbaptized people can be a New Testament church, is more than some can conceive. The church is not a kind of spiritual incubator to hatch out subjects for God's kingdom. Souls come into the kingdom first, and then into the church. As they cannot come into the

kingdom without spirit-birth, neither must they be thrust into the church without such a birth. If so, it will be man's work, and they will go out from us because they are not of us. A church is a congregation of the King's subjects associated together to execute the King's will.

The greatest evil of the age is the limp way that the professed people of God have of interpreting the Bible. Rome has more weight with many than Christ. Tradition has crowded out the truth, while men and women—good people—are feeling about amid dark uncertainties. The church—so-called—has on her mystical robes, and stands in the high places of earth dealing out absolution, dedication in baptism, and scores of other superstitious old chants to turn the simple away from Christ. Unstable souls walk into their nets, generate a supply of prejudice, register as candidates for grace and glory, and live as if there were no God but Rome. Hear me! The Church of the New Testament is the body of Christ—the temple of God on earth, and none but those who have received Christ into their hearts by faith, and put on Christ outwardly by baptism, have any right there. "As many as received his word, were baptized." "And the Lord added unto the church daily the saved." Back! Back! to Christ, let the cry go all along the line. The world is searching after Christ as never before; and if his earthly bride, who is to lead the lost to Him, is full of darkness, how can she say: "Come!" How can she let her light shine before men, if her members are children of darkness? Let us have New Testament churches, and the glory of Christ will soon girdle the earth.

S. W. SIBLEY.

Yes, I'm Guilty.

"Yes, I'm guilty," the prisoner said, As he wiped his eyes and bowed his head. "Guilty of all the crimes you name. But this yere lad is not to blame; 'Twas I alone who raised the row. And Judge, if you please, I'll tell yer how. You see this boy is pale and slim: We calls him saint—his name is Tim. He's like a preacher in his ways:— He never drinks, or swears, or plays; But kinder sighs and weeps all day: 'Twould break yer heart to here him pray. Why, sir, many and many a night, When grub was scarce and I was tight, No food, no fire, no light to see, When home was hell, if hell there be, I've seen that boy in darkness kneel, And pray such words as cut like steel; Which somehow warmed and lit the room, And sorter chased away the gloom. Smile if you must, but facts are facts, And deeds are deeds, and acts are acts; And though I'm black as sin can be, His prayers have done a heap for me. And make me think that God, perhaps, Sent him on earth to save us chaps. This man that squealed and pulled us in, He keeps a place called Fiddlers' Inn,

Where fakes and snides, and lawless scamps
Connive and plot with thieves and tramps.
Well, Tim and me, we didn't know
Just what to do or where to go,
And so we stayed with him last night,
And this is how we had the fight;
They wanted Tim to take a drink,
But he refused, as you may think,
And told them how the flowing bowl
Contains the fire that kills the soul.
'Drink! Drink!' they cried, 'this foam-
ing beer;
'Twill make you strong and give you cheer.
Let preachers groan and prate of sin,
But give to us the flowing gin!'
Then Tim knelt down beside his chair,
And offered up his little prayer:
'Help me, dear Lord,' the child began,
And down his cheeks the big tears ran,
'To keep the pledge I gave to you,
And make me strong, and good, and true;
I've done my best to do what's right,
But, Lord, I'm so weak tonight,
Father, Mother, plead for me—
Tell Christ I long with you to be!'
'Get up, you brat, don't pray 'round here,'
The landlord yells with rage and fear,
Then, like a brute, he hit the lad,
Which made my blood just bilin' mad.
I guess I must of hurt his head,
For I struck hard for the man that's dead.
No, he haint no folks or friends but me,
His dad was killed in sixty-three.
Shot at the front, where bursting shell
And cannon sang their song of hell,
And muskets hissed with fiery breath,
As brave men fell to their tune of death,
I promised his father before he died,
As the life blood rushed from his wounded side,
I promised him, sir, and it gave him joy,
That I'd protect his darling boy.
I simply did what his father would,
And helped the weak, as all men should.
Yes, I knocked him down and blacked his eye,
And used him rough; I'll not deny;
But think of it, Judge, a chap like him
Striking the likes of little Tim.
If I did wrong, send me below,
But spare the son of comrade Joe.
You forgive him, and me? Oh, no!
A fact? God bless you! Come, Tim let's go.
Kindness of C. O. Shultz, Business Manager Orphan Boys' Bond, Georgia Industrial Home, Macon, Ga.

Clinton.

Clinton, Miss., Jan. 20.—Brother J. P. Cuddepper, of Poplarville, was with us 11 days in a meeting. The Lord blessed the Word preached and heard the prayers of his people in adding thirty to the church by baptism. Two others were received during the meeting. Brother Sproules also preached twice for us. We are praying for others to be saved, and ask the brethren to join us in this prayer. Many also joined by letter, and we feel that we are stronger and better prepared to serve the Master than before. He is continually blessing us here. Blessed be his name.

PASTOR.

THE WISE MEN VISIT JESUS.

Sunday School Lesson for Little Ones.—
A Help for Mothers.

(January 14. Matt. 2:1-12.)

Our last lesson told about the visit of some poor shepherds to the little child Jesus in Bethlehem.

This lesson is a beautiful story about some Wise Men who came a long, long way to find Jesus, who, they had heard, was "born king of the Jews."

They lived in a country hundreds and hundreds of miles from where Jesus was born. How do you suppose they knew about his birth?

I think it must have been something in this way: All through the Eastern lands the story had been told, that some day a wonderful king would be born in the land of the Jews. And one night, while they were looking up into the sky, they saw a strange star, different from any they had ever seen before. Then they thought: "This must mean that the king of the Jews, of whom we have heard, is born at last." I am sure God put this thought into their hearts.

Then these Wise Men decided to go and find the new king. So they got together a company, with horses and camels, and plenty to eat on the way, and began their long journey to the land of the Jews. It may have taken them two or three months to get to Jerusalem.

When they got there they went right to the king of Judea, whose name was Herod, and asked him where to find the new king whose star they had seen in the East.

Now, Herod was a very wicked man, and he was all the time afraid that somebody would take his kingdom away from him. So when he heard about the new king he was very much troubled, for he, too, knew the story of the expected king, and was as anxious as the Wise Men to find out where he was to be born—but for a very different reason. The Wise Men wanted to do honor to the infant king; Herod wanted to kill him.

So Herod called all the chief priests and scribes together, and asked them where the Christ should be born. And they said, "In Bethlehem of Judea." That was right. They knew about it, because one of the old prophets, Micah, had said so hundreds of years before.

Then Herod thought out a wicked, cruel plan. He told the Wise Men to go to Bethlehem, and when they had found the child, to bring him word, so that he, too, might go and worship him. What he really meant to do, as I have said, was to kill him.

The Wise Men, led by the star, went on to Bethlehem, where they found Jesus, with his mother and Joseph, and gave him fine presents of gold and precious spices. But God told them in a dream not to go back to Herod. So they went home another way, and Herod's wicked plan failed.

That very night Joseph had a dream, telling him to take Jesus and Mary and go down to Egypt, and stay there till God called him back. This Joseph did, and Jesus was saved from the wrath of Herod. Are you not glad that Herod did not have a chance to kill this dear little Christ child, who came into the world to be our Saviour?—Selected.

SUNDAY SCHOOL LESSON.

February 4, 1906.

The Temptation of Jesus.

(Mat. 4:1-11.)

(In all points tempted like as we are yet without sin.—Heb. 4:15.)

Jesus tempted to **Distrust** to over trust and to **Abandon** God.

"Then" immediately after his baptism, when the Holy Spirit came upon him in immeasurable fullness, approved of God as his "beloved Son," while meditating upon his public work about to begin—"was Jesus led up" from the Jordan valley of the spirit "by an internal impulse unto the higher land of the wilderness."

"To be tempted of the devil." Temptation is a trial, and when it comes from Satan he always means to lead into sin. But how could the sinless Jesus be tempted to sin? The temptations here are addressed to desire. Jesus, the perfect man, had the keenest susceptibility to all the forms of innocent desire, and to these desires, temptation may appeal. There is no sin in the desire but only in yielding to it out of God's order and contrary to his will. The deep thoughtfulness of Jesus would furnish occasion for the special temptation depicted. The great adversary desired to defeat God's purpose of redemption. He had met and conquered the first Adam in the beginning of his career; he attempted a similar victory over the second Adam.

Quiz—When was Jesus tempted? What is temptation? What was the devil's purpose? How could the sinless Jesus be tempted?

1.—The first temptation was that Jesus should throw off filial confidence, **Distrust** God, work a miracle to satisfy his hunger, and thereby prove that he was the Son of God. This assault and its repulse occurred in the wilderness. The appeal was to the appetite. The devil suggested, "If thou be the Son of God, do not remain hunger after forty days, fast, but" commanded that these stones "lying around us be made bread." Jesus was hungry. That has nothing to do right and wrong. It may lead to sin—any are drawn away by fleshly desires. The thing suggested by the tempter seemed to be innocent and in keeping with Jesus' dignity. He had received the anointing Spirit. He had heard God's declaration of his sonship and of his own good pleasure. If he were truly the Son of God why should he not work a miracle, satisfy his hunger, and prove his Sonship?

In his answer Jesus shows the sin in the devil's suggestion. He paid no attention to the tempter's taunt. "If thou be the Son of God," He stood before him as the Son of God and overcame him, not because he was divine but as a man "full of the Holy Ghost" (Luk. 1:1). "It is written, man shall not live by bread alone, but, by every word that proceedeth out of the mouth of God." Bread is not the only means of keeping

man in life. God can feed him in the wilderness as he did Israel in the desert. Jesus refused two things—to satisfy his hunger by working a miracle, and thus distrust God; and to separate himself from his brethren by providing a way for himself not open to them. He seemed to say: "I came to bear all man's burdens, and I will not begin my work by separating myself from them. As a man, I share my brethren's lot, and am content to live as a man lives."

Quiz—Did Jesus suffer hunger? (verse 2). What was the devil's first temptation? Where did this assault and its repulse occur? Where is the peril in hunger? Did the devil's suggestion seem to be wrong? In his answer did Jesus pay any attention to the tempter's taunt? How did he overcome him? What two things did Jesus refuse?

2.—Second temptation was to **Over Confidence** in God, to presumption, arrogance, just the opposite of the first. In that the tempter sought to move Jesus to cast off confidence, in this he seeks to move him to over-confidence. The scene is in Jerusalem, called "the Holy City," because it was the seat of the temple and its worship. To this place the devil took him—how we are not told, and sat him on a pinnacle, probably the southern wing of the temple, from which one could look down upon the court about 500 feet below. The tempter suggested, "If thou be the Son of God," here is a good way to prove your claim. "Cast thyself down" into the crowded court, and men will acknowledge your claim and receive you as the Messiah. God will not allow any of his promises to fail in such a place. He will protect thee through his ministering angels. What could be more religious than an act of daring based on faith in God's word?

In his answer Jesus takes away the guise from an action which seemed so trustful: "Thou shalt not tempt the Lord thy God." That is, man should not do any unnecessary thing to see if God will keep his promise. If Jesus had thrown himself down it would have looked like perfect confidence, but it would really have been arrogant presumption. He came to do his Father's will and he would not begin by throwing off his allegiance under a pretext of trust. On this line the devil entraps many souls. They rush into danger and sin and expect God to keep them.

Quiz—What was the second temptation? Where did it occur? What did the devil suggest? What was Jesus' answer? How do men tempt God?

3.—Third temptation was to **Abandon** God. In it the devil appealed to ambition. The scene was "an exceeding high mountain," which one we cannot tell. The tempter no longer said, "If thou be the Son of God," but, if thou wilt, be King. He came into the world to establish a kingdom and the people were longing for it. Upon a mountain the devil caused a dazzling panorama to pass before the mind of Jesus. He could see the power and glory of the world. The devil could not touch him as Son; he

sought to spoil him as King. He said: "all this power and glory I will give thee if thou wilt fall down and worship me." Christ came to gain his kingdom through suffering and death, the devil proposed it as a gift without a struggle. He seemed to say: "Put yourself at the head of the people, and they will give you an enthusiastic reception and make you King; refuse this kingdom and they will put you to death."

In his answer "with swift and smiting gesture, and with words of contempt and disgust," Jesus waved away the devil: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Jesus desired a kingdom that he might redeem men, but he would not accept it as the devil's deputy or successor. To worship the devil would be to help set up the devil's kingdom, and Jesus would have none of his glory.

This was the last assault. The Son of man was victorious. The devil left him "for a season" (Luk. 4:13). Angels "ministered unto him, probably supplying him with food companionship and comfort.

Quiz—To what did the devil appeal in the last temptation? Where did it occur? What did the tempter say? How did Jesus meet this temptation? Who came and ministered unto Jesus when the devil left him?

Field Notes.

It has been the pleasure of this scribe to visit the following points recently, viz.:

Madison Station, Canton, Pickens, Goodman, Durant, West, Vaiden, Winona, Carrollton, Greenwood and Lexington.

At all these points the Baptist Record has friends who read and pay for their State paper. A good list of renewals and a few new friends rewarded the visit. All these churches have active and efficient pastors except Durant. Our friend and brother, T. A. More has resigned the care of this church and goes to Texas. The church is on the lookout for an under shepherd.

Pastor Ball of Winona, is again active in his pastorate, and as he is won't to do, is bringing things to pass.

Pastor Morgan is thriving at Carrollton, while Dr. Burr is happy and prosperous in his field at Greenwood. Pastor Kincannon is quite satisfied to remain at Lexington, Pickens and Duckhill.

The brethren showed this scribe no little kindness, for which he cherishes grateful memories.

It is the expectation that notes from the field will be given regularly in the future.

Very truly,

O. M. LUCAS.

The new pastor at Pelahatchie, Rev. Geo. W. Riley, is in a meeting there this week with fine promise.

We are requested by Rev. W. K. Red to announce that the minutes of Lebanon Association are late coming out because of sickness of the printer. They will, however, be ready for distribution within a short time.

B. Y. P. U.

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Martin Ball, B. G. Lowrey, J. E. Byrd, H. L. Watts, J. B. Qun, P. I. Lipsey, W. P. Price, and the President, Secretary and Treasurer.

Placios Wins.

The committee appointed to locate the Texas B. Y. P. U. met in this city January 16th. After full discussion and three ballots Palacios was selected as the permanent home of the encampment. Palacios offered \$7,500, 183-4 acres, 1,800 feet bay front and \$1,000 in improvements. This was considered the best offer before the committee. The Standard believes the committee has done the wisest thing, for the interest involved with the lights before it, and that everybody concerned ought to go to work to make the largest possible success of the Encampment at its new home. If Palacios citizens had thought about it, and had, "prior and before" this writing sent a special train to Dallas to bear the writer to their midst to view "the landscape o'er," he would now be able to tell the world just how glorious an hermitage the Texas Baptist Young People Unions have come into. As matters now stand, he knows nothing of that "Eden bower" of the earth, except what kind friends have told him. This is neither a complaint, nor a criticism, but a simple suggestion that people are sometimes losers, when important opportunities escape their intention. It is unfortunate.

There are improvements at La Porte, valued at \$6,500. For the present the Union expects to hold the property and move the smaller buildings to Palacios.

The improvement committee consisting of

W. B. Kendall, M. S. Kerly, E. G. Townsend, R. H. Coleman and John W. Stephenson, is to take steps at once toward improving the grounds at Palacios.

President W. B. Kendall of the Baptist Young People's Union of Texas, named the following committees for the encampment next July at Palacios:

Committee on Program—R. H. Coleman, W. A. Hamlett, E. R. Lee, P. E. Burroughs and Geo. Ragland.

Committee on Privileges—Hal E. White, D. B. Allen and John R. Hamilton.

The next encampment will begin July 3d and close July 12th. Let our young people begin now to get ready for the meeting. It ought to be the greatest ever held, and will be if all do their best. The Standard will have something further on this subject soon. In the meantime, let's all take up the encampment for next July, and begin the talking right now.—Baptist Standard.

The Convention Board of Texas employs W. B. Kendall for all his time to do B. Y. P. U. work.

The following states have encampments: Arkansas, Louisiana, Tennessee, Kentucky, North and South Carolina, Virginia, last but not least, Mississippi.

Let every eye be turned towards Blue Mountain, the place of our encampment. The McComb City Unions are already stirred up over going. Think of the encampment. Talk about it. Agitate it. We are going to have a great time.

A Letter From Texas.

Dear Brother Bailey:

You and your large circle of readers in Mississippi see something from time to time of the progress of the Master's cause in Texas, and I need not write you that we are trying to collect for State Missions this year, \$100,000, for educational purposes, \$140,000; and for all purposes about \$500,000. Our great Mission General is none other than the beloved Mississippian, J. B. Gambrell. Dr. S. P. Brooks, president of Baylor University, is at the head of the educational movement and though he is on a new line of work, he has the confidence and co-operation of the brotherhood throughout our great territory.

You will doubtless be most interested in the work of some ex-Mississippians. Their name is legion in Texas and for the most part they are bringing things to pass in the Master's service. I could write good news of a host of them of whose work I have some knowledge, but I will be pardoned if I refer to a few of my close neighbors.

Dr. A. J. Fawcett, who was some time at Hazlehurst, is happy in his work at Farmersville. He has had two good calls elsewhere of late, but promptly declined them. The church is happy, has increased his salary and is heartily co-operating with him in every good word and work.

William J. David, who recently came to us by way of Arkansas, is at Prosper, a new

town on the Frisco road. The people are delighted with him and his interesting family and the church is building a nice home for them. He has a broad field for usefulness.

The genial Walter C. Lattimore is closing his ninth year at Denton, and the work has so grown on his hands that the church recently planned to secure an assistant pastor who might help him hold the Mission points round about this prosperous town.

Donald B. Allen has recently married him a wife, a help meet indeed and has entered a larger work in the country town of Kaufman. The ladies of the church started him to housekeeping with a generous founding.

The pastor at McKinney has entered on his tenth year. At the recent Anniversary Service the church reported 136 members received into the fellowship of the church last year and during the nine years of the present pastorate 795. The treasurer reported collections last year for education, \$610; for Buckner Orphans' Home, \$700; for Missions, \$1,288.20; for the Baptist Memorial Sanitarium, \$2,030; and for all purposes, \$7,122.34. Total for the nine years, \$35,436.05. For this year the church will pay half the salary of the pastor of the second church, and adds \$300 to the pastor's salary. The church is also building a room at a cost of \$1,000 in the Baptist Sanitarium in Dallas, "In memory of Robert Campbell, son of Pastor and Mrs. E. E. King."

With grateful hearts for past blessings, the pastor and church heartily and hopefully enter on the work of the new year.

E. E. KING.

Church or Preacher.

Customs change. Religions change. Of Christianity it should be said, it changes not. Methods of propagating may change; but its doctrines and principles never under no circumstances must we receive "for doctrines the commandments of men."

A converted membership in the basis of a Baptist church. In older times applicants were required to give some evidence of "passing from death unto life." It was called Christian experience, on this they were received into and belonged to the church.

Innovations have gradually encroached upon our characters, and accessions these days are often to the preacher, and such seemingly belong to him. What the preacher says is law, and his leadership is to be followed regardless of the best interest of the church. In such cases members belong to the preacher.

There are too many churches without pastors. One who simply supplies the pulpit, is not pastor, he has not complied with the New Testament by preparing and delivering a sermon from a text, or eloquent discussion. He should organize, develop and lead in the world. In doing this he will unify the church, and its members will feel that they belong to the church. Preeminence in the church is discouraged by the Apostle Paul. Roman Catholics and Episcopalians are noted for their devotion to "the church," wherein is success—but they regard the officials as the full representation thereof. If Baptist churches drift into such a heresy, surely members will belong to the preachers, instead of the church.

L. A. DUNCAN.

MISCELLANEA.

"What mean ye to weep and to break mine heart?" said the great Apostle to the Elders of Ephesus, when taking leave of them. How often such sad partings are experienced in our time. Such changing scenes play upon our heart-strings, and we weep. The writer has recently passed through a sad experience in parting with his beloved people at Slidell, La., whom he loved and served so long. The peculiar providences connected with our history and work, and the fidelity to Christ of those saints, and the many helpful acts of kindness and tokens of love received from them, combine to make that little church to me what the church at Philippi was to Paul. "My brethren dearly beloved, my joy and crown. I thank God upon every remembrance of you." As the name of Lydia, a woman of Thyatira, is mentioned as the first fruits of the Gospel harvest at Philippi, so if the history of the church at Slidell is ever written, the historian will record that a pious, intelligent and consecrated woman, Mrs. Rosa Salmen, was the moving spirit in the inauguration of Baptist work in that Louisiana town, and that her work of faith and labor of love is interwoven throughout its entire history. Then there followed a number of brethren and sisters who with her and in the unity of the Spirit, have wrought well in advancing the interests of the Kingdom of our Saviour. I would love to mention their names, but God has written them in the Book of Life, and that is enough.

The Lord said of his ancient people, what I trust He has said of those Slidell saints, "They shall be mine, saith the Lord of Hosts in that day when I make up my jewels." Stand fast in the Lord, my dearly beloved.

PASTORS' WIVES.

God bless them. Not to this poor world, but to their observing Lord do they look for their enduring praise. Are they called to serve churches along with their husbands? Some of them seem to think so, and some church members also think so, but it is not so. When a pastor's wife undertakes to do pastoral visiting and to lead off in church work, because she is the pastor's wife, she mistakes her calling. It is no more her duty to do such things than that of any other sister in the church. If she have children, it is her solemn duty to be "a keeper at home," to take care of her husband and children, and do Christian work in common with other women in the church. Did I hear it or did I dream it, that arrangements have been made somewhere to take care of the children of those who want to go or have gone as missionaries to foreign lands? Such a thing, if it be true, is startling. I here and now enter my solemn protest. I do it in the name and by the authority of the Word of God. Think of Christian mothers forsaking their children to go as missionaries. God is not in it, not at all.

THE REST OF HEAVEN.

The Bible represents heaven as being a state and place of rest to the people of God. "They rest from their labors," and it is comforting to think of rest after the labor and toils of this wilderness state. But when a preacher out of his own imagination tells us that heaven will be a place of work, work, it makes me tired. It's work, work, here, but thank God, it will be sweet rest in heaven. This poor man has labored and toiled hard all his life, and he is glad he has, and now he is looking hopefully for a long, sweet, undisturbed rest in heaven. And so are you, my dear Christian readers. O, Lord, our God, our rest is in thee, and in thy glorious presence. One of the sweetest thoughts concerning the body of the departed saint is its perfect rest in the grave until the glorious resurrection.

"I came to the place where the dear pilgrim lay.
And pensively stood by his tomb,
When in a low whisper I heard something say,

How sweetly he sleeps here alone."
O. D. BOWEN.
Hardsboro, Miss., Jan. 10th, 1906.

(Written by a Boy.)

I read the other day that it cost nearly a thousand pounds to bring up a London boy and educate him and dress him well. I said to myself: "That is because everything in the city has to be bought and living is high." But I began to study the thing, and I found that even a country boy costs his parents a good deal.

When you count what a boy eats and what he wears and the school books he must have, the doctor's bills which have to be paid when he gets the measles or the scarlet fever, he will cost his folks at home at least a hundred dollars a year. If a boy is given to breaking things, kicking the toes out of his boots, and so on, he costs more than that; so by the time I am twenty-one and old enough to do for myself, I shall have cost father more than two thousand dollars.

Mother cooked my food and made my clothes and patched them, washed and ironed for me, took care of me when I was sick, and she never charged anything for that. If she were dead and father had to pay for all that, it would cost another hundred dollars a year more, and that's two thousand dollars' worth of work mother will have done for me by the time I am a man.

Four thousand dollars for a boy! What do you think of that? These are hard times. When parents put four thousand dollars into a boy, what have they a right to expect from him? Is it fair for him to play ball, go swimming or hang around town all the time, when maybe his father's potatoes are not dug or the wood brought in for his mother? Is it fair for him to disappoint them by swearing and drinking? Is it fair to forget his parents when he has

left home and neglect even to write them letters, or to think of their comfort or happiness?

I remember a bright young man's saying: "Some of our parents have put about all the property they have into us boys and girls. If we make whiskey decanters of ourselves, they will be poor, indeed; but if we make good citizens and substantial men and women, they will feel as though they had good pay for bringing us up."

Boys, what are you worth to your parents?—Children's Friend.

Revivals.

Language is mystified by incorporations, and words are made to change their meaning. A notable example of this is the term "revival," originally applied to Christians, but now to the arousing of sinners. It once meant the work of the Holy Spirit, but now is used as if under the control of man. Certain evangelists are called to "get up a revival," as expressed by the world.

There can be no genuine revival in a church whose members are living out of the line of duty. They must "return to their first love," and be not conformed to this world and its frivolities. Members must learn to "abstain from all appearance of evil," and realize their individual responsibility, not to say the influence of their example. The "revival" must be in the church, the Spirit being like the Psalmist, who pleads: "Create in me a clean heart, O God, and renew a right spirit in me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with a willing spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee."

Revivals are from above; they are not made. Sinners are converted in answer to prayer, and as the result of teaching the Word. No evangelist can "get up a revival." It may be that some are impressed with the obligation to confess before the world through that instrumentality, but as a rule, evangelists are only reapers—the sowing and cultivating has been by the faithful pastors. Of course the true evangelist is called of God, not for five churches, but to pastorless folds and destitute localities—that is his mission.

Churches with pastors ought to be alive to every good word and work, with constant development and organized in every department. The Sunday school should receive close attention; the prayer meeting should be regularly attended, and the offerings be according to the New Testament requirements. Such churches will always greet their pastors with full congregations.

L. A. DUNCAN.

There are Different Kinds.—"Smiggins has bought an automobile."
"That so? What kind is it, a buzzer, a puffer or a snorter?"—Puck.

Congratulations.

That was the face of an old friend that greeted the readers of your issue of the eleventh. For one I was glad to see it. That name was associated with much that Mississippi Baptists have done in the past thirty years. How the names of the men and women who were thus intimately connected with denominational affairs, were kaleidoscoped as memory brought them to view once more. There was Martin, the invincible professor of mathematics and the founder of the Record, and the man who made it possible for our College to do its work removing that list of scholarships that were dragging it down. There was Nelson, the great secretary of Ministerial Education whose name shall ever more be associated with the life of many of our preachers whom he sought out and persuaded to take up the work to which the struggling young man believed himself to be called of God, but who shrank from it for the lack of preparation. Then there was Lowrey illustrious in war, illustrious far more in the peaceful life of a preacher and writer in religious journalism, and whose far seeing eyes rejoiced in the vision of Blue Mountain, but in whose reality as an educational factor in our State, not even he could with prophetic ken have told one half the tale. Then there was Gambrell, the great commoner as preacher, pastor, editor, secretary, citizen and what not, but always leader in the hosts of Prince Immanuel. Close to him was Walne, the indefatigable secretary and enthusiastic pastor evangelist. Then with these were Hackett, than whom no man wrote more helpfully or preached more acceptably or sacrificed more nobly in those days when men were needed who know how to sacrifice in the interests of the cause and who linger still with pen by no means worn, and whose sword thrust is as skillful today. Then another face came whose intellectuality graced for so many years in sacrifice the College work and whose impress on hundreds of young men fitted them to dare and to do, and yet whose piety shone out so clearly that instinctively you felt like taking off your hat in the noble presence of Webb, nomen clare. Then another whose Damascene blade glittered in the flashings of sermon, speech and pen unique in thought, sui generis in expression—oh that Lomax would, out of the fullness of years speak to us more often than he does. Then there were co-laborers with these men, men of the pew, some of them like Paul's modest deacon, used the office well and got to themselves a good degree and great boldness in faith. Ah, what would have the leaders done if there had not been these true and faithful followers, men who loved the Master, loved his cause, loved his under shepherds, loved the agencies employed for the development of his churches, so loved the Record. Their names of themselves constitute a glorious galaxy, many of whom abide with us to our delight still.

There were Kells the beneficent, Powell,

the large hearted, Holland, the spiritual minded Ratliff, the lover of preachers and the College, Williams B. C. and C. H., ever solicitous and watchful for the welfare of Zion.

I sat in the presence of one and thought how God had used him and his noble wife in putting them in as the foundation stones of two of the best churches in our State, and about them as a nucleus had built so gloriously. There may be others who, like them, have shared this marked honor, but eternity alone will reveal how much we owe to Brother and Sister Williamson. And what shall I more say, the time would fail me to tell of them all. Bozeman, my father in the Gospel, Hillman, my teacher, whose impress on my life perhaps more than any other man shall abide, and Mrs. Hillman, who said to me, get ready and go to Greenville, and made it possible for me to sit at the feet of Broadus and Williams and Whittitt and Boyce, Pettigrew, the pastor and friend of my young manhood, and Leavell, so true, so gentle and loving, yes, yes, these with a host of others were the men and women of the Baptist Record who helped to make Mississippi Baptists of today. When I see the old heading restored I commune again with them, and I pray God from our place of vantage we may carry on the work to higher heights.

A. V. ROWE.

Bible Institute.

Northeast Mississippi Bible Institute met at Corinth, Miss., Tuesday, January 23rd, and lasted three days.

The preachers on the program were the pastors of Northeast Mississippi, Rev. E. L. Wesson of Sardis, and Rev. A. Crouch of Birmingham, both of whom had formerly been pastor at Corinth, beside these there were five other speakers who added very much to the program: Dr. W. T. Lowrey, on Christian Education; Dr. A. V. Rowe, on State Missions; Dr. E. E. Folkes, Editor of Baptist and Reflector on Sanctification; and Dr. P. T. Hale, president of the Baptist College at Jackson, Tenn., on the Person and work of the Holy Spirit, closing with Prof. B. G. Lowrey, on the Divine and Human in Missions.

The Book of Galatians was read and discussed Chapter by Chapter with interest, enthusiasm and clearness.

Dr. Hale on the Holy Spirit held our attention and carried into the presence of the Spirit for over an hour, and we were uplifted by it.

The last day was devoted to missions, and was full of inspiration from beginning to end.

We voted to make the Bible Institute permanent, officers elected to hold through next session are: chairman, Rev. R. A. Kimbrough, Tupelo, Miss.; secretary and treasurer, Rev. W. A. Jordan, Amory, Miss. Executive committee, composed of the two officers and three others, 1. Rev. Julius Berry, Baldwin, Miss. 2. Rev. C.

T. Alexander, Corinth, Miss. 3. Rev. J. N. McMillin, Blue Mountain, Miss.

Next meeting on Tuesday, after fourth Sunday in June.

Place to be decided by executive committee, also program in their hands.

Respectfully submitted,

B. T. KIMBROUGH, JR.

O:

Under the inspiration of President Roosevelt a special commission under the Census Bureau has been appointed to investigate the divorce evil. The investigation will be conducted in Chicago, not because that city is a more striking center of the evils of easy divorce than many other cities, but because of its "heterogeneous civilization and population" and because "all sorts and conditions of men and women" go to the Windy City "to wash their soiled family linen." The results of the investigation will be awaited with intense interest and with the earnest desire that it may do something towards the correction of this national disgrace and evil.

O

Solitude.

(By Ella Wheeler Wilcox.)

Laugh, and the world laughs with you;
Weep, and you weep alone,
For the sad old earth must borrow its mirth,
But has trouble enough of its own.
Sing, and the hills will answer;
Sigh, it is lost on the air;
The echoes bound to a joyful sound,
But shrink from voicing care.

Rejoice, and men will seek you;
Grieve, and they turn and go;
They want full measure of all your pleasure,
But they do not need your woe.

Be glad, and your friends are many;
Be sad, and you lose them all—
There are none to decline your nectar'd wine,
But alone you must drink life's gall.

Feast, and your halls are crowded;
Fast, and the world goes by.
Succeed and give, and it helps you live,
But no man can help you die.
There is room in the halls of pleasure
For a large and lordly train,
But one by one we must all file on
Through the narrow aisles of pain.

O

CATCHUP.

"The man who minds his own business will always have business to mind," and what is more, it will be his very own.

"Here," indicated the guide, "the philosopher Socrates Swallowed his Scruples by drinking the Prescribed Punitive Potion." "No doubt the Dram Attic Association helps you remember that," commented the Exiled Orator. (Editor's Note. 1 dram equals 60 grains, equal to 2 1/2 scruples.)—Yale Record.

The Baptist Record.

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of fifty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscripts to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

The Kingdom of Heaven.

Many young people think when they "profess religion and join the church" that the kingdom of heaven is a pleasant place into which disciples of Christ will enter when they die and in which they will happily abide forever. There is a truth deeper and richer than this. It is the purpose of this article to lead young disciples into it.

The kingdom of heaven is not a kingdom to come; it is here and now, and not merely hereafter and in the eternal world. In the beginning of their ministry both John the Baptist (Mat. 3:2) and Jesus (4:17), as a motive, repentance, said:—"The kingdom of heaven is at hand." And later, Jesus represented it as a kingdom into which men were rushing, as an invading army seizes a kingdom (Mat. 11:12). May we know what it is and how to enter into it?

The people to whom Jesus spoke understood it to mean God's reign on earth among men through the Messiah, a society of men, a brotherhood, a dominion over which God ruled, and in which the Messiah, the Christ, was King. It was a kingdom in which God's power was visible in miracles and signs and wonders—in appearances direct from "the King of Kings." The King himself said: "If I cast out devils by the spirit of God, then the kingdom of God is come unto you." (Mat. 12:28).

There is an inward dominion as well as an outward manifestation. There is an invisible as well as a visible kingdom. There is a kingdom which no man can see, and there is a kingdom which he can feel. Jesus, the King, said: "Behold, the kingdom of God is within you." (Luke 17:21). And Paul insists that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14:17). This domain then of God under Christ is a kingdom of heavenly principles—a kingdom

of graces and virtues and practices, as high and holy as heaven. Jesus the King came not simply to carry his disciples to heaven, but to bring heaven to them while they were on earth. In that part of the marvelous Sermon on the Mount in which the King points out the characteristics and privileges of his subjects (Mat. 5:3-12) Jesus says that the kingdom of heaven belongs to those who in meekness grieve over their spiritual poverty, and yearn for righteousness in heart and life; and that they have already entered into its possession, and manifest its power in their merciful disposition; pure, simple-hearted devotion in their peaceable and pacific lives; and in their patient, joyful and expectant suffering "for righteousness' sake."

The kingdom of heaven is a kingdom of truth. Pilate said one day to his King: "Art thou a King, then?" Jesus answered, "Thou sayest I am a King. To this end was I born, and for this came I into the world that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37). Every one who draws his inspiration from the truth which reveals God and man's salvation, and is controlled by influences coming from him, hears the voice of the King, hearkens to his word with an obedient spirit, enters here and now into "the kingdom of heaven."

When the King encourages his subjects to pray that God's kingdom may come, he means that they should entreat its complete establishment in their hearts and dominion over their lives, and its universal extension throughout the world. He says that add along in their lives his subjects should seek first, as of the highest importance, the kingdom of God, the spiritual blessings of the Messiah's reign, and his righteousness, and assures them that all needed temporal blessings shall be added unto them.

These words are written out of the heart of him who has had experience, specially for those who, in all sincerity, amid much ignorance, confessed Jesus in baptism while young with a sincere desire and a trembling expectation to be saved when they die, and who have fallen into darkness and doubt because they have not grown in spiritual life as they have advanced in physical and mental being.

Dear, true heart, the kingdom of heavenly principles is here and now. He who is of these graces, who finds his spring of life in them, and is under their influences, is already in the kingdom of heaven, and that kingdom is in him and he will live hereafter in that completed kingdom throughout all eternity. Receive the bud of grace here and now; rejoice in the unfolding; and you shall have the full-blown flower of glory in the eternal world.

George Batten Company, advertising agents announce their removal from 36 Park Row to new and more commodious offices occupying the entire eleventh floor of the Metropolitan Annex Building, 11-13-15 East Twenty-fourth street, Madison Square, New York.

THE BAPTIST RECORD.

Feb. 1st

On Communion.

Administration and not legislation is the limit of an executor on the will and estate of a testator.

The highest office of a church with reference to the law of Christ, her Head, is administration. Christ's estate to be administered upon consists of baptism, church membership and the Lord's Supper, etc. Church members are entitled to share in this estate. Any church desiring to be orthodox and Scriptural in practice, must ever conform to the will of the Testator, who is Christ. The law of Christ governing the administration of the supper is stated in eight words, viz.: "Take, eat;***do this in remembrance of me."

Much has been said of "open communion" and of "close communion." By reading the law again, it will be seen that neither expression is taught nor authorized. These expressions, because of their mis-teaching, are far more full of evil than of words. They mislead all who use them. To the one—to every one—in church fellowship, Christ's command is imperative and absolute. They must "Take, eat," and be in obedience, or refuse and be in rebellion! Church members have no choice in the eating, except to take and eat. This law cannot be stretched beyond church membership.

There are some limits and prerequisites to church membership, the which, if complied with, pass one without invitation, let or hindrance to a seat at Christ's table. Baptism is that prerequisite. It is a proper preparation as an outward fitness. There are certain prerequisites in the act of baptism that make it Scriptural. A silver dollar must have a certain and exact quantity of silver and alloy. It must, when put into circulation, have a required diameter and thickness; and besides this, it must be made under the supervision of the superintendent of the mint. "In a U. S. Mint." Let but one of these requirements fail in a single coin, and it is rejected and thrown back, as not acceptable—a counterfeit. God's mint in which baptism must be coined, is "In Water," and the church which does the administering, is God's superintendent to direct the coinage of baptism. If anyone—a preacher should baptize another without church authority, then Christ's law condemns the act and throws the subject back—as not baptized—see Acts 19. Such person is in an unfortunate situation and has no claim to church membership nor to a place at the Lord's table, on such baptism.

There is also a single and grand significance that must be clearly set out when eating the Supper. That one grand purpose is stated in one brief sentence, viz.: "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he comes again." Not to do that would be to "eat and drink, not discerning the Lord's body." To do that is to "eat and drink damnation."

Remember the limit is, "This do in Remembrance of Me!"

J. T. MANN.

1906

THE BAPTIST RECORD.

9

Does your baking powder contain alum? Look upon the label. Use only a powder whose label shows it to be made with cream of tartar.

NOTE.—Safety lies in buying only the Royal Baking Powder, which is the best cream of tartar baking powder that can be had.

"The First Church,"

By Rev. J. T. Mann,

Is the title of the latest book for Baptists. It clearly sets out the difference between a Baptist church and all the denominations. It is the very FINEST HAND-BOOK ON THE SUBJECT. Single copy by mail, \$1.25. In clubs of 10 or more copies by express, per copy, \$1.00. An agent wanted in every church. Foote & Davies Co. Printers, Atlanta, Ga. SAVE THIS "AD." IT WON'T APPEAR AGAIN.

These two testimonials are selected out of several hundred to show a scholar's estimate of its worth.

Gallman, Miss., Jan. 25, 1906.

To Whom It May Concern:

I have partially examined Bro. J. T. Mann's book, "The First Church," and have read thoroughly a former book from him on a similar subject. I regard "The First Church" as the best Baptist hand-book which I have seen. It possesses rare merit, and deserves a wide reading. If put into the hands of our Baptist Young People throughout the country it will surely meet a long-felt need.

J. P. Toll,
Vice-Pres. B. Y. P. U., 7th Dist. Miss.

Gloster, Miss., Jan. 9, 1906.

To Whom It May Concern:

I have given Rev. J. T. Mann's book, "The First Church," a partial examination, and am glad to say I am pleased with it. I regard it a valuable addition to my library. In fact, from what I see of it, I believe it will meet a long-felt need in my own study of the Bible and church polity.

Very Truly,
W. A. McComb.

WHAT DR. WILLIAMS SAYS ABOUT CONSUMPTION.

Dr. Williams, the well-known consump-tion specialist and Medical Director of the New Orleans Dispensary Lung Center, says: "Nothing but direct application of healing vaporized medicine's, antiseptics and germicides to the very seat of the disease will effect a cure of lung disease, and these medicines can be applied only by inhaling them in a vaporized state. The lungs constitute an airway directly and can be reached, in a direct manner, only by the use of a direct inhalant. I who positively assert that tubercular consumption can be cured by these healing rays." "I have seen that are known all over the land. By means of this great invention the germ destroying vapors are produced and heating, antiseptic vapors may be easily treated into the lungs and air tubes, spreading these healing rays over the sore spots and inflamed tissues of patients suffering from consumption and asthma. By this means the germs are killed, the sore spots are healed and the diseased contents of the lungs and air tubes are loosened and thrown off. The cause of the cough of the disease, hidden as they are with the Williams germ-killing medicine. After several of careful observation and examination the opinion of eleven hundred cases I am convinced that fully the effect of all the deaths that go to consuming are really curable. I would I, associated with my people, which is brought on from a gradual poisoning of the stomach. My treatment goes directly to the lungs and cleanses the system, and restores the stomach to its normal condition. The treatment can be taken at home if desired."

WARD SEMINARY NASHVILLE TENNESSEE

For Girls and Young Women. An Ideal Christian home. 41st year. Faculty 30. Seminary and Special Courses. College preparation. Conservatory of Music. 100 boarding pupils. Excellent sanitation. Mild, Equable climate. Golf, Hockey, Tennis, Bowling. For catalogue, address J. D. BLANTON, President.

THE BEST COTTON PLANTER IN THE WORLD

SENT ON FREE TRIAL
NO MONEY IN
ADVANCE
REQUIRED



No matter what planter you have, nor how NEW it is, nor how MUCH it cost, it will PAY you to throw it aside and buy the COLE COTTON PLANTER. Plant your crop with it. If satisfied, pay for it; if not, return it.

The Cole Mfg. Co.

CHARLOTTE, N. C.

Sallis.

The Baptist Record looks natural. I must confess I rather like the name. Now may your success be great, and the Lord help us all to do our best this new year.

The writer, the present pastor of old Long Creek Church at this place, would like to put on record that he has never met with kinder treatment to himself and family from any people than from these noble saints. Never have I met with heartier response to every call in the name of the Master. We have moved out of our "hired home" and now occupy the nice and comfortable new parsonage which our little church has bought for us. I count that it is worth, with a little improvement, at least \$1,000. The church has also moved up to half time service. The other half of my time is to be divided between Samaria and Unity churches, in the country. These two churches, too, not satisfied with the very decided advance they have made the last two years, will move forward.

We were delighted on Friday night of last week to have with us Brother T. A. Moore who went with me to Samaria and preached for me two splendid sermons on Saturday and Sunday. He had served this church as pastor some 26 or 28 years ago, this being his first pastorate, and his ordination having been requested by this church. It was a happy meeting. We were all glad to have Brother Moore with us, hear him preach and sing. But he seemed to enjoy the time equally as well. He said to us: "I'm having a better time than you."

I wish we could keep this good brother in this State, and in this part of the State. But I am afraid Texas is going to get him.

Truly,
T. A. PADEN.

Resolution of Gloster Baptist Church.

Whereas, The taking of stock in cotton futures is (in the eye of law and many good citizens) gambling of a high and wicked order; and

Whereas, Church members have ignorantly or otherwise in-

dulged in buying cotton futures;

Resolved, first, That any member of our church who engages in said cotton futures shall be a subject of discipline, and after which should he persist in the same;

Resolved, second, That he be excluded from the fellowship of the church.

Resolved, further, That a copy of these resolutions be sent to The Baptist Record for publication; also the Valley Record.

Adopted unanimously in Conference, January 7th, 1906.

J. R. JOHNSTON,

Moderator.

J. N. SMITH, Clerk.

Lorena.

The year 1905 is now numbered with the history of the past. When we look back over the past year with its many blessings it brings us under many renewed obligations to God. I finished my last year's work, preached 203 sermons baptized 98 persons; I preached to 815 that were members of my church. I want to do greater things for the Lord this year.

D. W. MOULDER.



The Cole Mfg. Co. is reliable, and we advise our farmer friends accept their free trial offer. See Ad.

Complete in Him.

Happy the soul that seeks its God,
And surely finds His face;
That feels its life "complete in Him,"
And rests upon His grace.

O, may Our God, in Jesus Christ,
Give us His grace to know,
That we may live "complete in Him,"
As on to heaven we go.

So on the shores of peaceful joy
We'll meet Him there for praise,
In holy joy, without alloy,
Through endless, boundless days.

—T. S. C., In Journal and Messenger.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.

P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. J. W. Spencer, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

February 1906.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc. are left with the Society.

Program.

Subject: The Sunday School Board a Missionary Force.

Resolution No. 2: "I will take part this year in the missionary program whenever asked."

1. Preamble to Meeting. Ask members to come prepared to give a missionary quotation in answer to roll-call.

2. Scripture: John 19:17-30; Acts 1:1-14.

3. Hymn: "When I survey the wondrous Cross."

4. Thanksgiving for steps into the soul's machine—patience, faith, pardon, peace, service, joy.

5. Item for Leader: The Sunday School Board asks that it be classed with other Mission Boards. It stands for the publication business of the Convention, the Bible work and the Sunday School cause. It is missionary in spirit, purpose and endeavor working through these channels.

6. Leaflet: "Our Duty to Ourselves," by Rev. R. M. Inlow.

7. Prayer: That Bible and Mission study this year may be greatly blessed.

8. Consider Appointment of Secretary of Literature, if there is none. See should be furnished with a scrap book to contain clippings brought monthly by herself and others on the subject of study, and should keep file of the Foreign Journal, Our Home Field, and other publications for reference.

9. Leaflet: "So Many Calls."

10. Business, etc. Announce topic for next meeting, "Strangers within our Gates," asking that items be brought. In closing, recite the Beatitudes in concert.

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How to Get Rid of Catarrh.

Here is a Simple, Quick, Effective way and COSTS NOTHING—Send for it and see.

Those who suffer with it know well the miseries of catarrh. There is just one thing to do—have it cured. It can be done. To prove it to you, send your address and the means of quick and safe cure will be sent to your home free in every way. The idea of giving it to you free is to prove to you that there is a home cure for catarrh, scratchy throat, asthma, stopped-up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, etc., and that the remedy that does it is the invention of Dr. J. W. Blosser, the eminent southern doctor and minister, who has for over 31 years been identified with the cure of catarrh in all its worst forms.

His discovery is unlike anything you ever had before, as it is not a spray, douche, ointment, atomizer, salve, cream, or any such thing, but a genuine tried-and-true cure that clears the head, nose, throat and lungs so that you can again breathe the free air and sleep without that choking, spitting feeling that all catarrh sufferers have. It will save the wear-and-tear of internal medicines that only ruin the stomach. It will prevent colds and heal up the mucous membranes so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery and know that you need such a cure, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 173 Walton Street, Atlanta, Ga., and a thorough free trial treatment and also an elaborately illustrated booklet, "Plain Facts About Catarrh," will be sent you at once, privately at home.

Now write him immediately.

9. Query: How many will subscribe to the resolution of this month?

10. Plan for observance of the third week in March by special offerings of money for Home Missions and of prayer. Send to State Officers or to 233 North Howard Street, Baltimore, Md., for programs (free) and envelopes.

11. Leaflet: "So Many Calls."

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followed this report, the general opinion that our State should be represented, was expressed, and I was appointed by our society, the Columbia Street, to write requesting you to use your efforts to get the Baptist women of Mississippi interested in furnishing a room for boys, since all the bedrooms already furnished are for girls. The women of Columbia St. Baptist Church will give the first five dollars of the necessary one hundred and seventy-five. I believe the Woman's Mission Union of the First Baptist Church will give the next five dollars. So you can count on Fattiesburg for ten dollars for the Mississippi Room.

Whatever do, must be done quickly, for only two rooms remain to be furnished. We feel sure that the Sisters will respond nobly, when the matter is brought to their attention. May God put it into many to help!

(Mrs.) BELL RATLIFF BALLARD.

Anoint with Tetterine

for quick relief and permanent cure in all cases of skin diseases, 50c. per box. J. T. SHUPPKINE, Mfr., Savannah, Ga.

Tetterine is

fragrant, soothing, curative. Incomparably the best remedy for all forms of skin diseases, 50c. per box. J. T. SHUPPKINE, Mfr., Savannah, Ga.

The editor of this page has taken the liberty to publish the letter given above, as the best means of bringing the matter therein contained, before the Baptist ladies of our State.

It must be presumed that many of our Societies have already made a contribution to the running expenses of the Margaret Home, as that is one of the objects formally adopted by Woman's Missionary Union.

The furnishing of the Home, though a distinct thing, is no less a necessity, and doubtless many of our sisters will feel the same desire to have a part in it, as Mrs. Ballard expresses in behalf of the Columbia Street Missionary Society. The Societies are heartily invited to send a statement of the amount of their gifts, for the furnishing of a boy's room in the Margaret Home, to be published on the Woman's page of our paper. The money must be sent to Mrs. C. E. Watson, 219, Markley St., Greenville, S. C.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. H. BELL CO., Millersburg, O.



An Eczema Hand

should not be covered by a glove. A fresh antiseptic bandage every day after applying Heiskell's Ointment is all that is needed to cure the trouble, no matter how old or stubborn it may be.

Heiskell's Ointment

goes right to the spot. It cools the skin, stops the burning and itching, and cures. There is no case too obstinate. All skin diseases yield to its magical influence. Used successfully for half a century.

In all cases it is best to bathe the part affected with Heiskell's Medicated Soap before applying the Ointment. To make the blood pure and clean up the liver take Heiskell's Blood and Liver Pills.

Ointment 50c. a box; Soap 25c. a cake; Pills 25c. a box. Sold by all druggists, or sent by mail.

JOHNSTON, HOLLOWAY & CO., 531 Commerce St., Philadelphia, Pa.

An Invitation.

To the brethren of Sunflower and Deer Creek Associations:

Our Delta Workers' Conference, as you know, did not meet under its last appointment, and we are somewhat disorganized. The Gunnison Church extends an invitation to hold the next session with us. Looking to that end, I now serve notice that program will be arranged in due time. Charge your memory with the fact, brethren, that we want you to be with us at Gunnison on the 27th., 28th. and 29th. of April, 1906. (If the old committee objects to this arrangement they have only to let it be known, and I will withdraw our invitation.)

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I sign my lamp-chimneys MACBETH. An unsigned lamp-chimney is worthless—almost as worthless as an unsigned check.

Makers of poor lamp-chimneys hide behind the dealers.

I put my name on mine. Let me send you my Index to Chimneys. I send it to you free. Address

MACBETH, Pittsburgh.



LEADS Bookkeeping and Business, Shorthand, Typewriting and Telegraphy at this famous College, located in the beautiful and healthful city of Lexington, Ky. This College has no chain of schools. Its officers and teachers, of many years' experience, are not scattered, but aggregated here. Begin any time. No examination to enter. All students individually instructed. Refers to 10,000 successful graduates. Kentucky University. Assets one million dollars—in diploma under seal awarded our graduates. "Cheapest and highest honored." Address, WILBUR R. SMITH, Lexington, Ky.

Chas. A. Barber, M. D., SPECIALIST.

Treats all Diseases of the Eye.

Ear, Nose and Throat.

OFFICES CENTURY BUILDING.

JACKSON. MISS.

J. M. Derrick & Son.

DEALERS IN

Staple and Fancy Groceries.

407 South State Street,

Jackson, Miss. Phone 772

Prompt Delivery.

CANCER CURED

WITH SOOTHING, BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

DR. BYE, Broadway, Kansas City, Mo.

Cor. 9th & Broadway, Kansas City, Mo.

WHAT CAN I EAT? NOTHING AGREES WITH ME.

Do you ever say that—do you ever feel that life isn't worth living because you are continually in pain, sick to your stomach and can't eat a single mouthful of any substantial food?

After you do eat a little do you feel a lump in your stomach? You know you have dyspepsia and you feel that nothing will cure you.

But there is a cure—a positive cure—a quick cure. That cure is Dr. Spencer's English Dyspepsia Wafers.

After taking a few of Dr. Spencer's English Dyspepsia Wafers you will be in a condition to eat everything—you will be strong and well again. No man or woman can expect to be healthy without proper amount of food every day and the proper digestion of this food.

Dyspepsia destroys all the agreeable qualities that enter into a man's or woman's make-up.

Dr. Spencer's English Dyspepsia Wafers are the sufferers' certain cure.

Try one box. Price 50c. a box. British Pharmaceutical Co., Milwaukee, Wis. Distributors. For sale by

Jones Drug Stores.

Jackson, Miss.

To Those Who Have Shares in Yates College.

Dear Brethren, Sisters, Churches and Societies:—

When I was appealing to you to take part with me in establishing Yates College to be the first Baptist College in China, I hoped to be able before this time to announce to you the completion of the building by sending you its picture and a short account of the history of the School.

As you no doubt already know the Northern and Southern Boards have decided to unite and establish together in Shanghai instead of Yates College a Baptist Theological Seminary and a Baptist College, both to be located on the same grounds. There is to be a Memorial Building to Dr. Yates in which the memorial tablets will be placed.

We know that you will not only not object to this, but will rejoice with us in this enlargement of the original plan.

Instead of using the vacant lot which we owned, we have already secured a lot about fifteen times as large as that, for the two institutions.

Will not all who have contributed to Yates College, especially those who took memorial shares of one hundred dollars each, be sure to see that their names have been sent to Dr. Willingham, so that none may be omitted from the tablets? Be patient and you shall have the picture of the grounds and buildings in due time.

Fraternally,

R. T. BRYAN.

Wesson.

Rev. Otto Bamber, our new pastor, is certainly getting the people aroused in Wesson. Such crowds as we do have at every service. House packed to overflowing yesterday and six united with the church. He has organized a mission station in the west part of town—has preaching and Sunday school in the afternoon, the people can hardly get in the house. We surely must be on the eve of a general revival. Will every one who reads this pray for this important field?

Your brother,

B. G. LOWREY.

GREIDER'S FINE CATALOG

at Price-Winning Poultry for 1906. This book is printed in several beautiful colors and is larger than other. Contains a Fine Catalogue of Poultry, ducks, geese, pigeons, etc. It shows how to build and equip a poultry house. Best Laid Out. Shows how to make best lay, poultry supplies and all kinds of stock within reach of all. Send 10 cts. for this noted book.

H. H. GREIDER, Bloomington, Ind.

Specialists, Box 6, Atlanta, Ga.

CURED Gives Quick Relief.

Removes all swelling in 8 to 20 days; effects a permanent cure in 30 to 60 days. Trial treatment given free. Nothing can be fairer.

Write Dr. H. H. Green's Sons, Specialists, Box 6, Atlanta, Ga.

CANCER CURED. Hon. J. T. Essary, prominent attorney of Morristown, Tenn., Ex-Collector of Internal Revenue for Tennessee, Ex-Commissioner of Agriculture for Tennessee relates his experience with CANCER.

Oct. 27, 1905.

Dr. L. T. Leach, Dallas, Tex. Dear Doctor:—I think it but just and proper that I address you this letter (for publication, if you desire) for seven years a lump has been forming on the left side of my face, near the corner of the eye, which at first gave but little or no alarm, but it continued to enlarge.

I consulted physicians and my case was pronounced Epithelioma. I wrote for your booklet and after convincing myself of your reliability and your ability to cure cancer I decided to put my case in your hands with the result that after a few weeks' treatment with your Cancerol the trouble is entirely removed and I am well.

I sincerely believe if given the opportunity you can cure cancer and would advise all who have the disease not to defer treatment until it has gone too far. I shall always feel grateful to you and thank you for the considerable treatment I received at your hands. I will cheerfully answer any letters of inquiry.

I am gratefully yours.

J. T. ESSARY.

There is no need of cutting off a man's cheek or nose or a woman's breast. In the vain attempt to cure cancer. No use to apply the burning plaster and torture those already weak from pain and suffering. Cancer is a combination of essential oils, is soothing and balmy, safe and sure and has been employed successfully in most every situation in the body. It is essentially a home treatment and is therefore a great boon to those in limited circumstances. Doctors, Lawyers and Ministers endorse it. A book containing valuable information on cancer will be sent free to those who write for it.

Address Dr. L. T. Leach, No. 416 Main Street Suite 30, Dallas, Tex.

Rev. Geo. W. Sheafor.

I want to introduce a new preacher to our Southern Baptists—Geo. W. Sheafor of Topeka, Kansas.

He has just closed a meeting here in which there were over fifty professions of faith. He is clear cut and forceful in his presentation of the gospel, is scriptural in doctrine and is a man of strong faith and a passion for souls.

His wife, who travels with him, is the most effective singer I have heard, and is strong in personal Christian work. Both Bro. and Sister Sheafor are elegant and cultured in manners and personal appearance, affable in bearing, and gifted in the art of getting a hold on people—"fishers of men."

They come South especially on account of Mrs. Sheafor's health and are anxious to find work in their Master's cause here.

They come highly commended by T. T. Martin, Joshua Gravett, Dr. N. B. Rairden, Dr. M. L. Thomas and others of our best and best known Baptist brethren. They are now open to engagements to hold meetings. If you are interested, write them at Blue Mountain. I believe that by arranging work for them among your people you would greatly help the cause in your locality, building up Christians and leading to the salvation of the lost.

Your brother,

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Deaths.

Reynolds.

At her home near Gillsburg, Miss., July 13, 1906, Mrs. Amelia Lea Reynolds, wife of Rev. S. Reynolds, aged 80 years, 7 months and 4 days.

Sister Reynolds was a woman of meekness and faith, and was ever ready to raise her voice in defense of the right. Her membership was with the Gillsburg Church. After funeral services by pastor Jacob, assisted by the writer the body was interred in the family cemetery to await the great day. Two sons and one daughter, besides her husband and together with many relatives, mourn for her. The Lord comfort them.

T. C. Schilling.

Miss S. E. Nichols

Miss S. E. Nichols was born near Orangeville, Miss., Dec. 16, 1838, and died at her home, near same place, Jan. 14, 1906.

She became a Christian early in life and united with Beulah Church, at Brownsville, Miss., where she remained one of its best members until God called her to where there is no more death. She was much loved by all who knew her. Her church, friends and loved ones are all sadly bereaved in the loss of this faithful, gentle and helpful child of God.

Chas. L. Lewis, pastor.

Samuel Steen Shipp.

When in the early morning of January 23, it was whispered from lip to lip that Samuel Steen Shipp had passed away, the universal verdict was "That there is a prince and a great man fallen this day in Israel." Born in Madison County, Miss., Feb. 16, 1843, he had fought well life's battle, and had come to its close in great honor. As a brave confederate soldier, he bore in his body the marks of the battle of Murfreesboro, and of a long imprisonment on Rock Island, Ill.

Dec. 21, 1871, he was married to Miss Minnie Jenkins, of Canton, Miss., and the cheerful young bridegroom of the morning passed the day of wedded life untroubled, and as the shadows of the evening gathered about him, his devoted wife was still the thought and pride of his life. To his children he was as tender and affectionate as it was possible for a husband and an unsullied heart to be. It was a fitting tribute of "Our Father" to this ideal Christian home, that he suffered its builder to pass into rest without a pain or a struggle, and in the arms of those whom he loved best, and whose devotion to him was as enduring as it was beautiful.

As a Christian, his life was a continuous devotion to his Lord and to his fellow men. When and where duty called he obeyed without a thought of himself. The Baptist Church in Yazoo City not only owes its existence to his devotion and energy, but to his memory its membership is due a gratitude it can only repay by following his example of fidelity to the Lord and His cause. And not they alone, but this whole community is indebted to him for the life he lived among us, and the example he set before us. Such was his faith in Christ, and the richness of his joy in salvation, that he would never know to tune his harp to a note of fear or disappointment. Many things he did not approve, and not a

few he did not understand. Yet of it all he knew his Lord would bring him in safely and in honor. The light of hope kindled in his heart by the grace of God, gave to his nature a sunshine and to his face a cheery brightness that made his presence in his home, on the streets, and in his place of business, a benediction to everyone who came near him. His lips were sanctified to holy speech, and no unkind word was ever spoken by any one. If others criticized, in his presence, when it came his turn to speak, his pure heart had indited some just work of praise.

And today the great sorrow that has come into his once happy, but now desolate home, is the heritage of the whole community, as was so fully attested on the day we laid him to rest in the city of the dead. After all it is true, that "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." And this rich legacy, S. S. Shipp has left the sorrowing ones of his home, and of this community.

Jas. M. Weems.

Resolutions of Respect.

WHEREAS, In the wisdom of all-wise Providence, our beloved Sunday school Superintendent and church clerk, Bro. J. J. Halbert, was called from his earthly labors to his heavenly reward on the evening of Dec. 4th, 1905, therefore be it

Resolved, by the Terry Baptist Church and Sunday school that:

1. In the death of Bro. Halbert, our Sunday school and church has sustained a great loss. He was consecrated and zealous in his work, and never happier than when about his Master's business. We feel that we can truly say that he was the inspiration of the Sunday school, and that his loyal faithfulness in this work is a splendid example, worthy of emulation by old and young alike.

2. We recognized in the homelife of Bro. Halbert the true ideal of a Christian man. He was a kind and gentle husband, a loving indulgent father, a hospitable and chivalrous Southern host—one ever ready to extend the helping hand to those in need, to speak the kindly word to those in sorrow.

3. By his death the whole community has suffered. He was an earnest advocate of morality and always stood boldly to the right. We believe that we can truly say that our whole people feel that "No heart more tender, no spirit more pure and gentle, ever came into this world."

4. While we humbly bow to the Lord's will, yet from the depths of our hearts we extend to Mrs. Halbert and the sorrowing loved ones our deepest sympathy. We pray that the Lord will comfort them and keep them in this sore trial, and that Bro. Halbert's mantle may fall upon the shoulders of his son and those he loved so well.

5. These resolutions be spread on the church minutes, a copy sent to Mrs. Halbert, and that they be published in THE BAPTIST RECORD and the Raymond Gazette.

S. W. Francis,
J. A. Parker,
J. W. Grantham,
W. S. Smith,
Committee.

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MARRIED.

Chapman-Brent.

On Jan. 22nd, 1906, at the home of the bride's parents, Mr. and Mrs. J. R. Brent, Ira H. Chapman and Miss Ruth Brent were married by the writer. They are members of the Bethesda Baptist Church.

H. T. Lewis.

Raymond, Miss.

McMillan-Webb.

At the home of the bride's father, Mr. W. H. Webb, Liberty, Miss., Dec. 20th, 1905, Mr. G. H. McMillan to Miss Cornelia Rice Webb. May God's richest blessing be with them.

S. W. Sproles.

Bates-Carter.

At the writers home, Liberty, Miss., Dec. 6, 1905, Mr. L. C. Bates to Miss H. C. Carter. May the Lord direct them in their paths.

S. W. Sproles.

Webb-Gresham.

In the parlor of Mrs. Dr. R. M. Butler, Liberty, Miss., Dec. 26, 1905, Mr. W. H. Webb to Miss Mary E. Gresham. May the light and power of God's love abide in the home forever.

S. W. Sproles.

MacDaniel-Belue.

At the home of the bride's parents, Mr. and Mrs. Belue, 1 1/2 miles North of Liberty, Miss., Mr. J. MacDaniel to Miss Philetta Belue. May showers of blessings ever attend their path.

S. W. Sproles.

A Noted Minister and Doctor of Atlanta, Ga., Has Hit on a New Idea.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgiving about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$1.00 for a box containing one month's treatment.

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Of Interest to the Housewife.

In the February Delineator there is much of housewifely interest. Isabel Gordon Curtis' helpful household serial called "The Progress of a Housewife" touches upon the table and its utensils. Delicious recipes for onions and cakes and desserts are supplemented by an interesting and instructive article on "Meat and its Uses," and the pages of illustrated Cookery are extremely suggestive. Gardening and house furnishing are other topics of particular interest in the home.

Money!—Do You Want It?

So many are anxious to assist in mission work, if they only had money, that I think it my duty to give my experience believing it will not only add thousands of dollars to church funds, but also remove the sting of poverty from many homes. I believe any person who will try, can make from \$5 to \$50 a day selling medicated gloves. They are wonderful sellers. So cheap, only 40 cents a pair; so durable and you cannot have sore hands if you wear them. Nearly everyone buys them, and a girl or boy will sell as many as a man. Tell people you will give 4 of your profits (or whatever share you can afford) to church work, and many will buy who would not otherwise. So you would receive more than you would if you did not donate to the church. God blesses those who work and also give. Address the Common Sense Mfg. Co., St. Louis, Mo., Box 131 and obtain particulars of medicated gloves and how to sell them, at home or by canvassing. I hope some one in every congregation in our church will take up this work and give part of their profits to our missions. You do not have to canvass. When you can make \$5 or \$6 a day, at home, why should anyone else poor?

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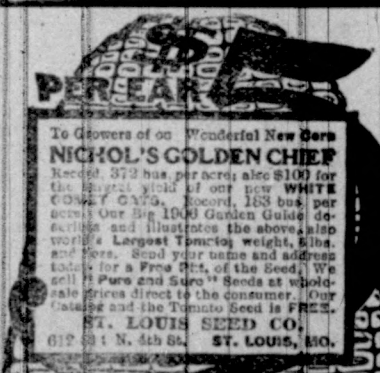
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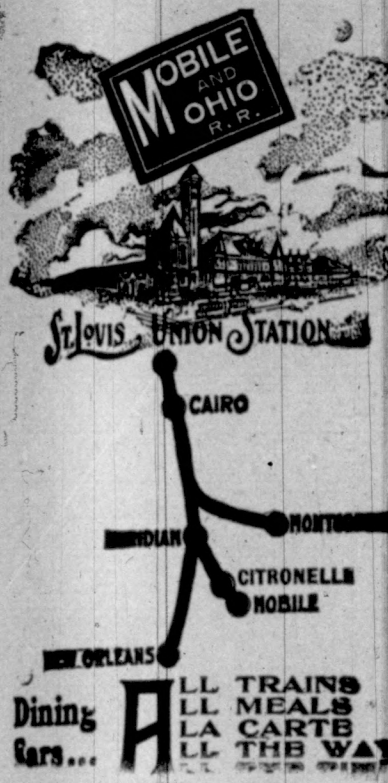
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Stations.	No. 2.	No. 4.	
Lv. Mobile.....	Ala. 7:00am	4:30pm	
" Government St., Ala.	7:08	4:38	
" Orchard.....	7:29	4:59	
" Crusier.....	7:36	4:06	
" Semmes.....	7:44	5:14	
" Wilmer.....	8:03	5:31	
" Latonia.....	8:18	5:46	
" Brushy.....	8:25	5:53	
" Donovan.....	8:33	6:01	
" Evanston.....	8:42	6:10	
" Lucedale.....	8:48	6:16	
" Bubank.....	9:00	6:28	
" Bexley.....	9:07	6:35	
" Merrill.....	9:17	6:45	
" Leaf.....	9:34	7:02	
" McLain.....	9:50	7:18	
" Little Creek.....	9:54	7:22	
" Beaumont.....	10:10	7:38	
" Hintonville.....	10:28	7:56	
" Richton.....	10:44	8:12	
Ar. Lancaster.....			

South Bound--Daily.			
Stations.	No. 1.	No. 3.	
Ar. Mobile.....	Ala. 6:30pm	12:01am	
" Government St., Ala.	6:22	11:53	
" Orchard.....	6:03	11:32	
" Crusier.....	5:57	11:25	
" Semmes.....	5:50	11:18	
" Wilmer.....	5:31	11:00	
" Latonia.....	5:16	10:45	
" Brushy.....	5:09	10:38	
" Donovan.....	5:01	10:30	
" Evanston.....	4:52	10:21	
" Lucedale.....	4:46	10:16	
" Bubank.....	4:34	10:05	
" Bexley.....	4:27	9:50	
" Merrill.....	4:17	9:50	
" Leaf.....	4:00	9:34	
" McLain.....	3:44	9:13	
" Little Creek.....	3:40	9:09	
" Beaumont.....	3:24	8:53	
" Hintonville.....	3:06	8:35	
" Richton.....	2:50	8:19	
Lv. Lancaster.....			

NORTH BOUND.			
No. 2--Daily.	Lv.	Ar.	
11:02am	Lv. Loper.....	2:32pm	
11:16	" Ovetta.....	2:18pm	
11:40	" Grots.....	1:54pm	
12:03pm	Ar. Laurel.....	1:31pm	
12:04	" Lv.	1:30pm	
12:18	" Roy.....	1:16pm	
12:30pm	" Mossville.....	1:04pm	
12:41pm	" Progressive.....	12:53pm	
12:47pm	" Stringer.....	12:47pm	
1:09pm	" Bay Springs.....	12:21pm	
1:29pm	" Louin.....	12:01pm	
1:41pm	" Montrose.....	11:47am	
2:00pm	" Roberts.....	11:30am	
2:20pm	Ar. Newton.....	11:10am	

SOUTH BOUND.			
No. 24.	Lv.	Ar.	
10:10am	Lv. Beaumont.....	7:40pm	
10:45am	" Wingate.....	7:55pm	
11:00am	" New Augusta.....	8:04pm	
11:15am	" Mahned.....	8:09pm	
12:05pm	" Raglan.....	8:29pm	
12:50pm	" McCallum.....	8:38pm	
	Ar. Hattiesburg.....	8:55pm	

Daily, Except Sundays.			
No. 27.	Lv.	Ar.	
11:40am	Lv. Hattiesburg.....	11:40am	
1:45am	" Ar.	1:45am	
12:15pm	" Hattiesburg.....	12:15pm	

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